796 and four inches in diameter. They were not ornamented. The usual method
534 of beating the gong was to stand at right angles to it, the right side of the body next to the gong, a beater held in either hand. The gong was pounded near, but on either side of the slit, the beater striking endwise. This method was, however, by no means universal, for sometimes the drummer would stand facing the gong, or sit on it and idly tap with the side of the beater. The most usual and accepted method was the former; the latter the most informal. There were also several intermediate methods.

796 The rhythm consisted of accented beats and unaccented beats in alter-
533 nation. At each gong one of the drummers would pound out the accented, another the unaccented beats. Further, each gong would produce the rhythm of one accented and three unaccented beats. These beats were alternated among the gongs so that the accented beat of one gong would fall on the middle unaccented beat of another gong. Thus -/---/---/--- and ---/---/---/ would result in -/-/-/-/, (total effect). The rhythm of the gongs was more or less followed by the singers and dancers. This rhythm was not the only one employed, and Tip says that even it is not right. That is something we will have to check up on.

796 We stayed there and observed until just before noon. The dancing
123 and singing had been continuous until this time and then the dancers stopped for something to eat. We all went out into the small clearing in front of the house tamberan. In front of us was a line of coconut trees and beyond that a short drop, and then the sago swamp. On our left was a path coming down the mountain, and on the right, jungle growth. In the left
349 hand corner of the clearing and on the further side from where we stood another construction had been built. It was a representation of a ship with a mast, laddered rattlins, and crabclaw sails represented by two

349 coconut fronds, standing up. They claimed that this was an innovation
[177] brought in by the "finish timers"; perhaps it has replaced some other element in their culture. It is interesting to note that Bateson took a picture, printed in Oceania, which is very reminiscent of this.

123 We first were given a coconut, the milk of which we drank. The
262 natives were eating sago, pig, and roast sago grubs. After a while it was suggested that if we wanted to eat "food belong kanaka" we could. They did it in a way so that we could have refused had we wished, but seemed as though they would be flattered if we accepted. I remember reading several accounts of similar situations described by ethnographers and travellers where they had eaten some outlandish food, as they said, to avoid insulting the natives. I feel that if we had refused, they might have been mildly hurt, but not insulted. The sago was handed to us wrapped in a leaf--a gelatinous globule. It was absolutely tasteless, and I did not find it very pleasant. I don't think Tip did either. Neither of us finished our helping, but gave them to some of the natives who were glad to finish them for us. The roast grubs were really quite good, but despite myself, I was a bit disgusted--not so much, however, that I didn't get down a goodly number of them.

796 After dinner the dancing recommenced as before, and shortly thereafter we
123 were told to leave. We were each given a coconut and a yam as a parting gift, told that the singsing would continue all night, but that it was taboo to us.
[417] The next day someone was going to build a screen across the front of the
[346] house tamberan so that the women, and uninitiated children who would come into the
[198] front court could not see the sacred altar.